



سُورَةُ الْحَشْرِ

*Surato Al-Hash're
(The Throng)*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. *Sabbaha¹* (*said: subhana Allah*) for Allah what (*are*) in the Heavens^w and what (*are*) in the Earth^w and He (*is*) the Mighty, The *Hakeemo²* (*infinite bekma³* Possessor).
2. He Who exited whom ^r unbelieved they ^z of the book's folk, from their homes^w for first [the] throng;⁴ not presumed you ^c that they ^z exit and they ^z presumed that their fortresses (*are*) barricading them from Allah; then *atahom x* (*happened-on/ came-to them*)^x Allah from whence not *yahta'sebo* (*they^z could reckon/ expect*); and [He] threw in their hearts the fright; they^z destroy their houses by their hands^w and the believers' hands^w; so *eatabero* (*let-take instructive example you^z*); *ya'oley* (*O, you^z possessors of*) the *abssare* (*insights/ discernments*).
3. And *lawla* (*had it not been for*) that Allah wrote on them the banishment, surely [He] (*would have*) tormented them in the world^w and for them in the Hereafter^w (*is*) The Fire's^w torment^x.
4. *Tha'leka* (*afar-that-it/*)^x (*is*) because verily they mutually contended Allah and His messenger; and whoever mutually [he] contends Allah and His messenger, so surely Allah (*is*) severe (*in*) the punishment.
5. Whatever you^z cut of a date-palm or you^c left it^w stander^{w₅}/standing^w on its^w origins/bases then by Allah's leave; and to [He] disgraces the *fa'seqena* (*rebels vis-à-vis Allah's command*).
6. And whatever Allah *afa'd⁶* (*entitled-easy-booty*) on His messenger of them, so not festinated you^c on it^x of horses and nor of camels; [and,] but Allah authorizes His messengers on whom^p [He] wills; and Allah over every-thing (*is*) Omnipotent.

سُبْحَانَ اللَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي
الْأَرْضِ وَهُوَ أَعَزِيزُ الْحَكِيمُ

هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا
مِنْ أَهْلِ الْكِتَابِ مِنْ دِيرِهِمْ
لِأَوَّلِ حَشْرٍ مَا ظَنَّتُمْ أَنْ تَخْرُجُوا
وَظَنَّوْا أَنَّهُمْ مَا نَعْنَاهُمْ حُصُونُهُمْ
مِنَ اللَّهِ فَأَتَاهُمُ اللَّهُ مِنْ حَيْثُ لَمْ
تَحْتَسِبُوا وَقَدَفَ فِي قُلُوبِهِمْ
الرُّغْبَ بِخَرْبُونَ بِيُوشِمْ بِأَيْدِيهِمْ
وَأَيْدِيَ الْمُؤْمِنِينَ فَاعْتَبِرُوا
يَا أُولَئِكَ الْأَبَصَرُ

وَلَوْلَا أَنْ كَتَبَ اللَّهُ عَلَيْهِمْ
الْجَلَاءَ لَعَذَبَهُمْ فِي الدُّنْيَا وَلَهُمْ
فِي الْآخِرَةِ عَذَابُ النَّارِ

ذَلِكَ بِأَنَّهُمْ شَاقُوا اللَّهَ وَرَسُولَهُ
وَمَنْ يُشَاقِ اللَّهَ فَإِنَّ اللَّهَ شَدِيدُ
الْعَقَابِ

مَا قَطْعَتُمْ مِنْ لَيْنَةً أَوْ تَرَكْتُمُوهَا
قَائِمَةً عَلَى أَصُولِهَا فَبِإِذْنِ اللَّهِ
وَلِيُخْرِجَ الْفَسِيقِينَ

وَمَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْهُ
فَمَا أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا
رَكَابٍ وَلَكِنَّ اللَّهَ يُسْلِطُ رَسُولَهُ
عَلَى مَنْ يَشَاءُ وَاللَّهُ عَلَى كُلِّ
شَيْءٍ قَدِيرٌ

¹ The word “*sabbahd*=“سبح” means: *singled Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique in every conceivable aspect*. All the aforesaid is rendered by saying: *subhana Allah*.

² See the Lexicon attached to this Translation for an exposition on the words “*الحكيم*” and “*bekma*.”

³ See the Lexicon attached to this Translation for “*bekma*.”

⁴ The word “*الحشر*” = “the throng,” meaning “large group of people gathered or crowded closely together,” however in this case referring to “the first throng,” that is the *banishment* of the Jews of Madeenah to Khaybar, a place quite a way outside Madeenah, or to the land of *ash-Sham* (Syria, Lebanon, Palestine, Jordon).

⁵ The word “*لينة*”= “date-palm” in Arabic is a feminine gender. And since “*standing*” is its qualifier, so it’s likewise feminized.

⁶ The word “*أفاء*” means “entitled easy-booty,” i.e. He drove your way booty free of hardship. See *الراغب*.

7. Whatever Allah *afa'a'* (*entitled easy-booty*) on His messenger of the villages^w folks^w then for Allah and His messenger and for the kin's possessors and the orphans and the poor⁸ and son (*of*) the path (*wayfarer*); so-that (*it*) be not an alternation among the rich of you^b; and whatever the messenger *ad'takum* ([*he*] accorded/*gave you^b*) so let-you^z take it^x and whatever [*he*] restrained you^b *a'n* (*regarding*) it^x so let-you^z cease (*doing it*); and *ettago* (*let reverentially guard you^z not to displease*) Allah; verily Allah (*is*) severe (*in*) the punishment.

8. For the indigents⁹ the emigrants, who^r (*had been*) exiled they^z from their homes^w and their possessions *yabtaghona* (*earnestly quest they^z*) munificence from Allah and a *redhwanan*^x (*ultimate delight/gratification*); and they^z succor Allah and His messenger; those, they (*are*) the *ssa'de-qoona* (*always-truth-enforcers*).

9. And who^r *tabawwa'o* (*they^z deservedly ensconced*) the home^w and the belief of before them they^z love whoever [*he*] emigrated to them and they^z find not in their chests a need^w of what *oto* (*they^z had been accorded*) and *you'atherona* (*favor-others they^z*) over themselves^w and albeit[*was*] by them a privation^w; and whoever (*is*) [*he*] protected (*from*) own-self's^w *shuhha*¹⁰ (*stinginess, stinting towards doing what is dutiful/obligatory*), those they (*are*) the thrivers.

10. And who^r they^z came from after them they^z say: our Lord, let-forgive for us [*You^s*] and for our brothers who^r preceded us they^z in the belief; and let-not [*You*] make in our hearts a rancor for whom^r believed they^z; our Lord verily You^g (*are*) *Ra'oofon*¹¹ (*iteratively Forbearer/Clement*) *Raheemon* (*iterative mercy Giver*).

11. Have not seen [*you^s*] whom^r hypocrisied they^z, they^z say for their brothers, who^r unbelieved they^z of the book's folk: *la'en* (*indeed if*) you^c (*are to be*) exited surely we assuredly¹² exit with you^b and not obey [*we*] in you^b an *abadan*¹³ (*a lone/any-one*) ever; and *en*

مَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ
الْقُرْبَى فَلِلَّهِ وَلِرَسُولِهِ وَلِذِي
الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينِ وَابْنَ
السَّبِيلِ كَيْ لَا يَكُونُ دُولَةٌ بَيْنَ
الْأَغْنِيَاءِ مِنْكُمْ وَمَا أَتَيْتُكُمْ
الرَّسُولُ فَخُذُوهُ وَمَا نَهَيْتُكُمْ عَنْهُ
فَاتَّهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ
شَدِيدُ الْعِقَابِ ﴿٧﴾

لِلْفَقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ
أَخْرَجُوا مِنْ دِيرَهُمْ وَأَمْوَالَهُمْ
يَبْتَغُونَ فَضْلًا مِنْ اللَّهِ وَرَضُوا
وَيُنَصِّرُونَ اللَّهُ وَرَسُولُهُ
أُولَئِكَ هُمُ الصَّادِقُونَ ﴿٨﴾

وَالَّذِينَ تَبَوَّءُو الدَّارَ وَالْإِيمَانَ مِنْ
قِبْلَهُ سُجِّنُونَ مِنْ هَاجَرُ الْيَمِّ
وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً
مِمَّا أُوتُوا وَيُؤْثِرُونَ عَلَى
أَنفُسِهِمْ وَلَوْ كَانَ بِهِ خَصَاصَةً
وَمَنْ يُوقَ شَرٌّ نَفْسِهِ فَأُولَئِكَ
هُمُ الْمُفْلِحُونَ ﴿٩﴾

وَالَّذِينَ جَاءُو مِنْ بَعْدِهِمْ
يَقُولُونَ رَبُّنَا أَغْفِرْ لَنَا
وَلَا خَوَانِنَا الَّذِينَ سَبَقُونَا
بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا
غَلَّا لِلَّذِينَ ءَامَنُوا رَبُّنَا إِنَّكَ
رَءُوفٌ رَّحِيمٌ ﴿١٠﴾

* أَلَمْ تَرَ إِلَى الَّذِينَ نَافَقُوا
يَقُولُونَ لَا خَوَانِهِمُ الَّذِينَ كَفَرُوا
مِنْ أَهْلِ الْكِتَابِ لِئَنِّي أَخْرَجْتَمِنَ
لَنَخْرَجَ مَعَكُمْ وَلَا نُطِيعُ فِيْكُمْ

⁷ Ibid.

⁸ For the words "فقراء" "مساكين" versus "مساكين" "مساكين", see the Lexicon attached to this Translation for the distinction. The word "poor" stands for the singular or the plural, although some time for the plural: "poor-people".

⁹ The word "فقر" versus the "مسكن" see the Lexicon attached to this Translation for the distinction.

¹⁰ The word "shuhha" versus "البخل" the two words are *too different*. "الشح" means *deficiency in obliging towards what is expected or presumed duty or responsibility*, where as "البخل" is *greed in giving wealth*. So, "ashuhha" is (*stinginess, stinting towards doing what is dutiful, i.e. obligatory*).

¹¹ The word "رووف" of "الرحمة" as "الرحمة" which is more *intensive* than "الرحمة" which is *kindness imparting delight to its recipient*; while "الرأفة" is *in addition to* "الرحمة" it involves *protecting against any possible undesirable happening to the recipient*, i.e. clemency. Hence, "الرأفة" is a *protective-mercy=clemency*. And "رووف" is multitudinous protective mercy Doer or multitudinously clement. See *اللماج*.

¹² The word "النخرجن" in "النصرنكم" and in "اليون" in the next Ayah # 12, all are juratory "القسم" = "القسم" = "النحو" amounting to = "التأكيد", i.e. affirmation, expressed in all cases by "assuredly".

¹³ See the Lexicon attached to this Translation regarding "أحد".

(if) you^c (*are to be*) mutually fought surely we assuredly succor you^b; and Allah witnesses verily they (*are*) surely liars.

أَحَدًا أَبْدًا وَإِنْ قُوْتَلُمْ لَتَنْصُرُنَّكُمْ
وَاللهُ يَشْهُدُ إِنَّهُمْ لَكَذِبُونَ ﴿١﴾

12. *La'en* (*indeed if*) (*had been*) exited they^z not exit they^z with them; and *la'en* they^z (*had been*) mutually fought not they^z succor them; and *la'en* they^z succored them surely assuredly they^z divert the *adbara* (*rears*); afterwards not (*to be*) succored they^z.

لَئِنْ أَخْرَجُوا لَا تَخْرُجُونَ مَعَهُمْ
وَلَئِنْ قُوْتُلُوا لَا يَنْصُرُوهُمْ وَلَئِنْ
نَصْرُوهُمْ لَيُولَّبُ الْأَدْبَرُ ثُمَّ لَا
يُنَصْرُونَ ﴿٢﴾

13. Surely you^f (*are*) harder an apprehension/anxiety in their chest than Allah; *tha'leka* (*afar-that-it/*)^x (*is*) because they (*are*) a people (*who*) not understand.

لَا أَنْتُمْ أَشَدُ رَهْبَةً فِي صُدُورِهِمْ
مِنَ اللهِ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا
يَفْقَهُونَ ﴿٣﴾

14. Not mutually fight you^b they^z together except in fortified villages^w or from behind¹⁴ walls; their *ba'aso* (*warfare/courage*) among them (*is*) severe; [you^s] reckon them together while their hearts (*are*) *shatta* (*segregates*); *tha'leka* (*afar-that-it/*)^x (*is*) because they (*are*) people (*who*) not cerebrate they^z.

لَا يُقْبَلُونَكُمْ جَمِيعًا إِلَّا فِي
قَرْيَ مُحَصَّنَةَ أَوْ مِنْ وَرَاءَ جُدُرَ
بِأَسْهُمْ بَيْنَهُمْ شَدِيدٌ تَحْسِبُهُمْ
جَمِيعًا وَقَلُوبُهُمْ شَتَّىٰ ذَلِكَ
بِأَنَّهُمْ قَوْمٌ لَا يَعْقُلُونَ ﴿٤﴾

15. Like an example/parable (*of*) who^r of before them nighly, tasted they^z *wabala* (*burdensome-ill-result*) (*of*) their matter^x; and for them (*is*) a painful torment.

كَمَثَلَ الظَّالِمِينَ مِنْ قَبْلِهِمْ قَرِيبًا
ذَاقُوا وَبَالَ أَمْرِهِمْ وَلَهُمْ عَذَابٌ
أَلِيمٌ ﴿٥﴾

16. Like the Satan's example/parable *edb* (*whereas*) said [*he*] for the human: let-ubelieve [*you^s*]; then *lamma* (*when/whence*) [*he*] unbeliever, said [*he*]: verily I (*am*) a disclaimant/absolver (*of myself*) from you^g; verily I fear/know¹⁵ Allah the world's Lord.

كَمَثَلَ الشَّيْطَنِ إِذْ قَالَ لِلنَّاسِ
أَكَفَرُ فَلَمَّا كَفَرَ قَالَ إِنِّي بِرَبِّي
مَنْكَ إِنِّي أَخَافُ اللهَ رَبَّ
الْعَالَمِينَ ﴿٦﴾

17. Then [was] their consequence^w both that they both (*are*) in The Fire immortals in it^w; and *tha'leka* (*afar-that-it/*)^x (*is*) the injustice-doers¹⁶ requital.

فَكَانَ عِبَقَتِهِمَا أَهْمَامًا فِي النَّارِ
خَلِدِينَ فِيهَا وَذَلِكَ جَزَاؤُهُمْ
الظَّالِمِينَ ﴿٧﴾

18. O you who^r believed they^z *ettago* (*let reverentially guard you^z not to displease*) Allah; and let look a self^w what it^w advanced-she^y for tomorrow; and *ettago* Allah; verily Allah (*is*) Proficient by what work you^z.

يَتَأَلَّمُ الَّذِينَ ءَامَنُوا أَنْقُوا اللهَ
وَلَتَنْظُرَ نَفْسٌ مَا قَدَّمَتْ لِغَدِ
وَاتَّقُوا اللهَ إِنَّ اللهَ خَبِيرٌ بِمَا
تَعْمَلُونَ ﴿٨﴾

19. And let not be you^z like whom^r they^z forgot¹⁷ (*ceased paying attention to*) Allah; so [*He*] (*caused*) them (*to*) forget their selves; those, they (*are*) the *fa'seqoona* (*rebels vis-à-vis Allah's command*).

وَلَا تَكُونُوا كَالَّذِينَ سُوا اللهَ
فَأَنْسَهُمْ أَنفُسَهُمْ أَوْ لَئِكَ هُمْ
الْفَسِقُونَ ﴿٩﴾

*The expression “they^z divert the *adbara* (*rear*)” means *flee in defeat*, so the observer sees their rear as they flee.

¹⁴ The word *وراء* “وراءهم الآخرة” means: (1) *وراء* “وراءهم الآخرة”; (2) *الخلف* “الخلف، فخلف الشيء هو مؤخرته: مثلاً وراء الأكمة.” So, here (2 seems to apply).

¹⁵ Linguistically the word “خفت” carries dual meanings: (1) *fear* and (2) *know*. Both meanings could apply.

¹⁶ The word *ظالمون* “ظالمون” = “the injustice-doer,” as *ظلم* = “injustice.”

¹⁷ The word *نسى* “نسى” has dual meanings: (1) “forgot” or (2) dismissed or dispelled, in the sense of *cast off* or *ceased to pay attention to*. The second meaning especially applies where Allah says: “We forgot you,” (S32:14), as Allah does not forget, but He chooses to ceases paying attention to some thing. See *اللسان*.

20. Not level/even (*are*) The Fire's^w companions and the Paradise's^w companions; the Paradise's^w companions, they (*are*) the winners^x.

لَا يَسْتَوِي أَصْحَابُ النَّارِ
وَأَصْحَابُ الْجَنَّةِ أَصْحَابُ الْجَنَّةِ
هُمُ الْفَائِزُونَ ﴿٧﴾

21. Had We descended this Qur'an^x on a mountain^x surely (*would have*) seen it^x you^g *khashe'an*¹⁸ (*if humble-submitter*), riving, from Allah's *khashya'te* (*reverent-fear*)^w; and *telka^w* (*she-that afar if^w / those^w*) (*are*) the parables/-examples We strike it^w for the people, *la'alla* (*craving currently unavailable deed that/ perhaps*) they rethink.

لَوْ أَنَزَلْنَا هَذَا الْقُرْءَانَ عَلَى جَبَلٍ
لَرَأَيْتَهُ رَحِشًا مَتَصَدِّعًا مِنْ خَشْيَةِ
اللَّهِ وَتَلَكَ الْأَمْثَلُ تَضَرِّبُهَا
لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٨﴾

22. He (*is*) Allah Who no *elaha* (*a deity*) except Him; the visible and the invisible Knower; He (*is*) *Ar-Rahama'no Ar-Raheemo* (*iterative mercy Giver*).

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ
عَلِمُ الْغَيْبِ وَالشَّهِدَةِ هُوَ
الرَّحْمَنُ الرَّحِيمُ ﴿٩﴾

23. He (*is*) Allah, Who no *elaha* (*a deity*) except Him; The King, The *Quddoso*¹⁹ (*The Pure/beyond every/any blemish elevated high*), The Peace²⁰, The Believer²¹, The-Dominator, The Mighty, The *Jabbar* (*The vigorous Effecter/Compeller*), *Al-Mutakabber*²² (*The Stander befittingly above submission*); *subhana*²³ (*hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of* Allah *amm* (*regarding*) what they^z partner (*other deities with Him*)).

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ
الْمَلِكُ الْقَدُّوسُ السَّلِيمُ الْمُؤْمِنُ
الْمَهِيمُ الْعَزِيزُ الْجَبَّارُ
الْمُتَكَبِّرُ سُبْحَنَ اللَّهِ عَمَّا
يُشْرِكُونَ ﴿١٠﴾

24. He (*is*) Allah The Creator The *Ba'reo* (*Originator/Generator*) The Portrayer/Fashioner; for Him (*are*) the *husna* (*all around most beautiful*) the names; *yousabbeho*²⁴ (*say: subhana Allah*) for Him what (*are*): in the Heavens and the Earth; and He (*is*) The Mighty, The *Hakeemo*²⁵ (*infinite hekmah Possessor*).

هُوَ اللَّهُ الْخَلِقُ الْبَارِئُ الْمُصَوَّرُ
لَهُ الْأَسْمَاءُ الْحُسْنَى يُسَبِّحُ لَهُ
مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ
الْعَزِيزُ الْحَكِيمُ ﴿١١﴾

¹⁸ The word “خاشعاً” involves “الخشوع” which is more than just “humbleness” or “submission” as that suggests bodily or attitudinal behavior. But “الخشوع” denotes *submission of sight and sound* as well. See *اللسان*. So, “خاشعاً” with respect to the mountain seems to mean *subided* in all aspects. That is if we were to understand its language we would have found it *fully subdued* in body, sight and sound.

¹⁹ The word “الثُّدُسُ” is linguistically defined as: *that which is pure, and beyond any blemish elevated high*. See *التاج*.

²⁰ That is *The Bringer* of peace to all others.

²¹ The word “المؤمنون” is rooted in “آمن,” which means “آمن خوف أي أزال خوفه فاطمأن,” thus, “آمن هو المؤمنون.” So, Allah is the provider of “الامن و السلام.” Hence, Allah is “The Believer,” He believes and empowering His messenger with *miracles and signs and proofs to confirm His message and prophet-hood*; also The Keeper of the faith and Enabler of the believers to believe.

²² State *befitting* Allah alone; the *mukbir* in is for *uniqueness* and not for *mutuality* of action.

²³ The word “*subhana*=” “سبحان” has no English equivalent. Wherever this word, or its grammatical inflections (such as “سبحانك” or “سبحانه”) occur all are associated with the divine uniqueness of Allah, *doing stupendous work that Allah and Allah alone can do*, thus Allah is *hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness*. So, we can render “*subhana*=” “سبحان” concept by saying: *hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him*.

²⁴ The word “*yousabbeho*” means [he] says, “*subhana Allah*,” that is: *singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around*. Every *tasbeeh* (saying *subhana Allah*) in the Qu'aan is a *Prayer*, says Ibn Abbas, see *القرطبي* for his *tasfeer* (explanation of this Ayah).

²⁵ See the Lexicon attached to this Translation for *الحكيم* and حكيم “.” +